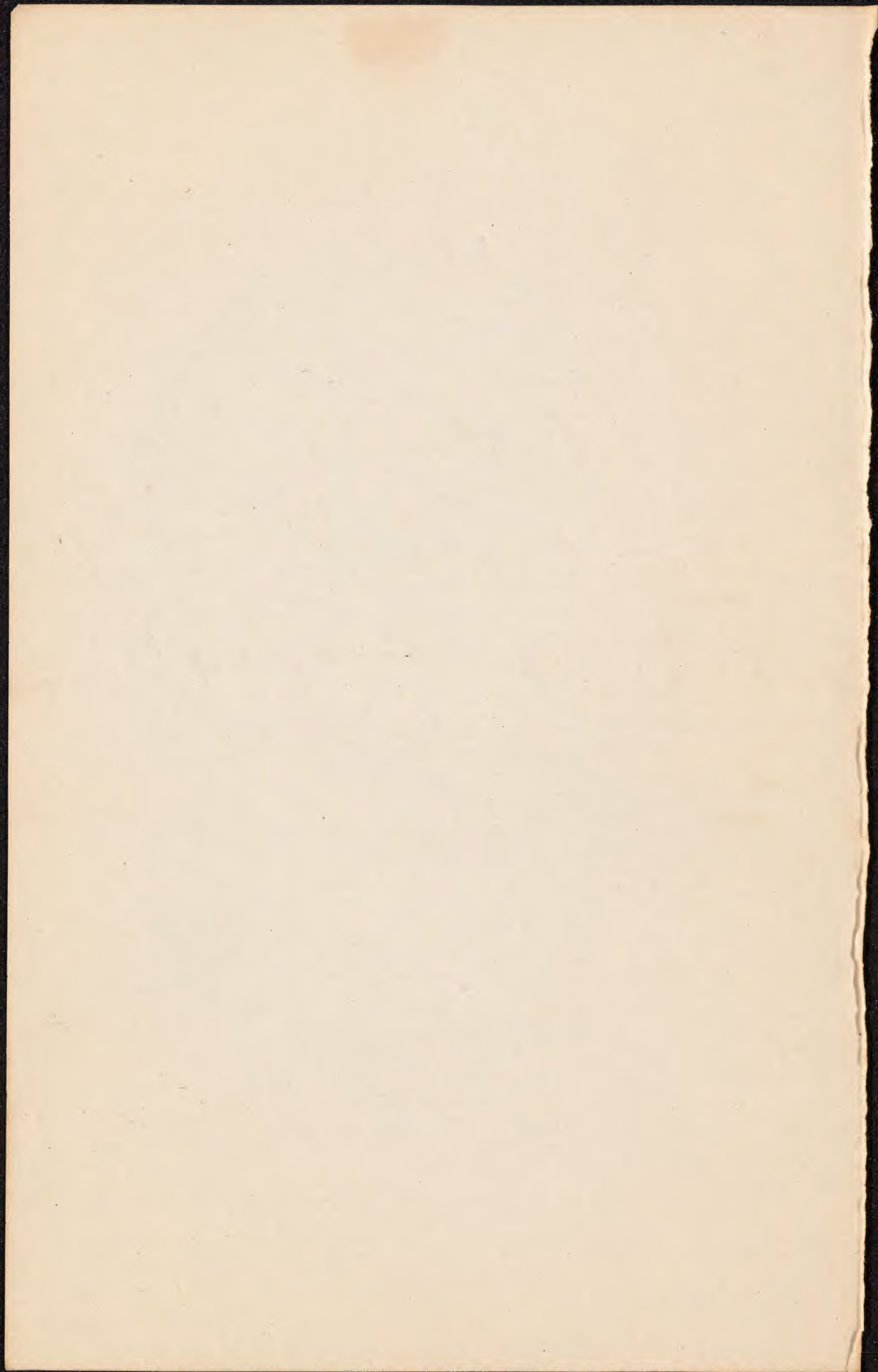


Outline Of
Ancient Oriental Philosophy.
India, China, Persia, Egypt,
Chaldea.



Oriental Philosophies.

[CA. 1887?]

India, China, Egypt, Chaldaea,

Persia.

Oldest in distinct form, India.

Perhaps as old as Moses.

Vedas — 14, 1500 B.C.?! Sanscrit.

4 books — best known, Rig-Veda,

prayers & hymns in verse, and

precepts, brahmanas. ² Mitramanas — the 2nd, Vedanta, a

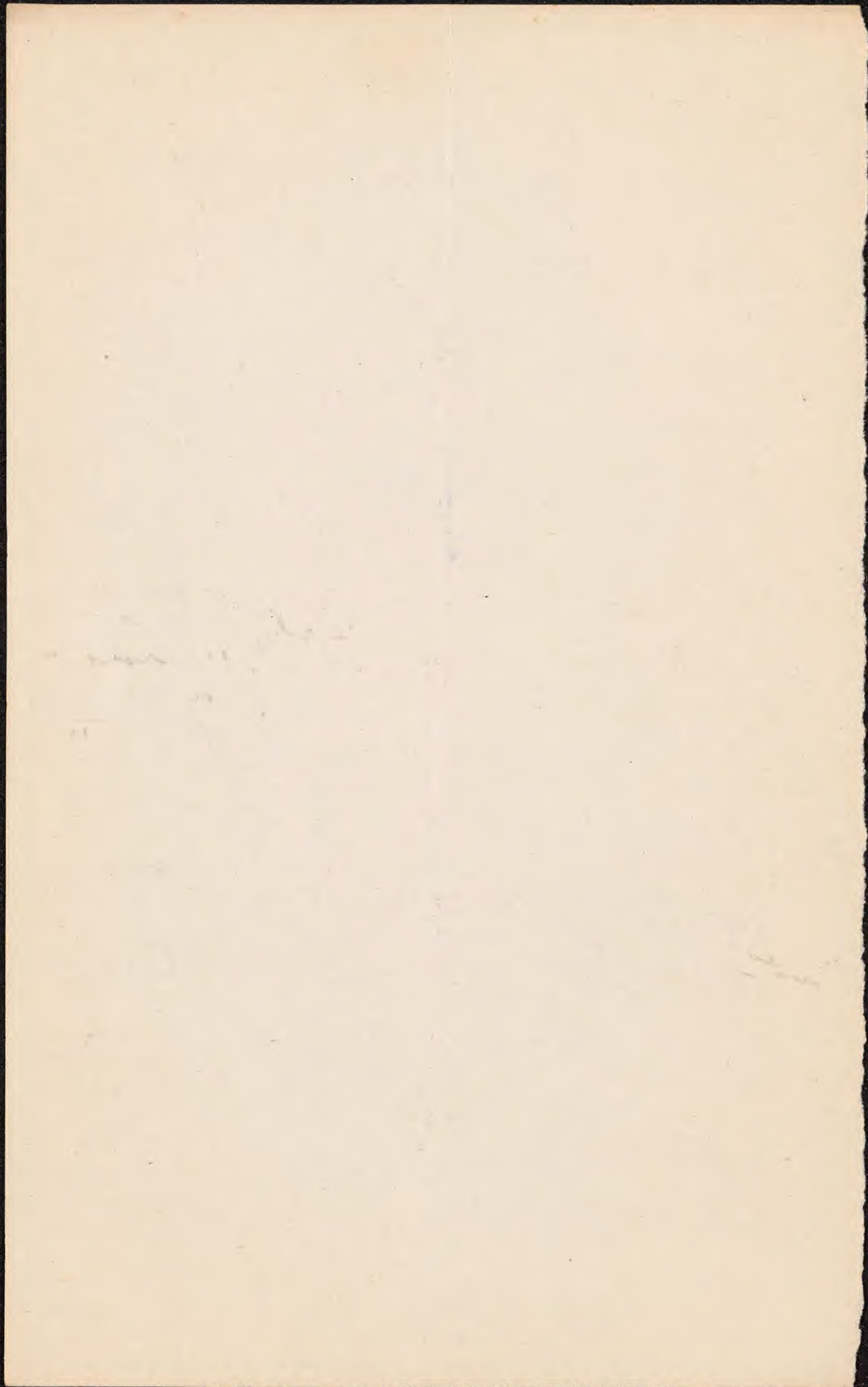
Next in importance, Code of Manu, ^{pantheistic philosophy.}

880 B.C.? (Sir W. Jones) — also called

Manava-Dharma-Shastra.

Vedas: Brahm, indeterminate light (incon-
-determined, "absolute" One).

From him, the Trimurti,
Brahma, Vishnu, Seeva. Also
Maya, Illusion, — all material
creation. Transmigration of souls.



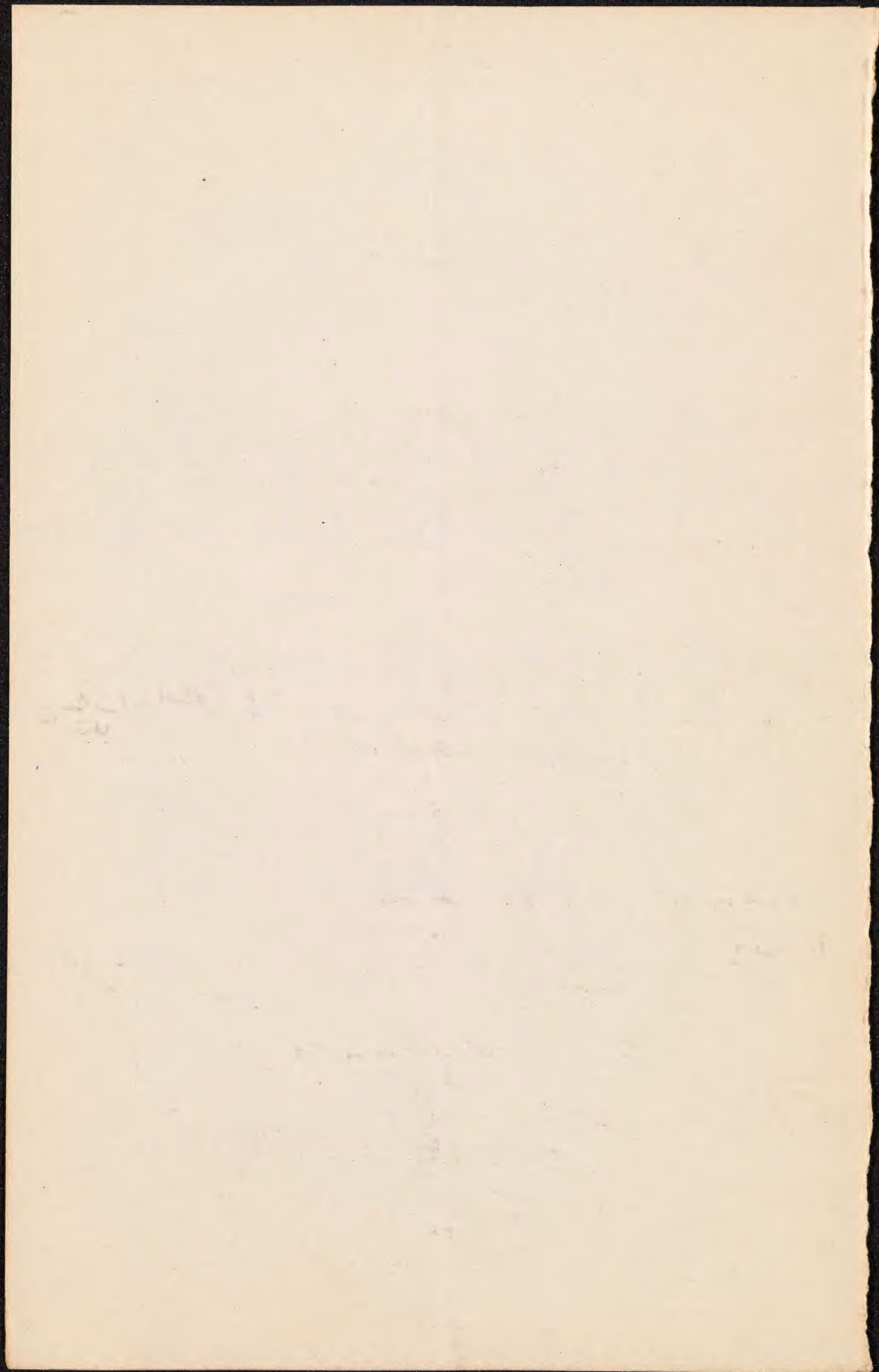
Brahma alone truly exists; ⁽²⁾
all else, all individual existence
is but illusion; to be escaped
from, by knowledge (con-
templative) and good works.

Indifference to all existence is thus
to be sought: — bad people
when they die transmigrate down-
wards — the good ascend these
at last to be absorbed forever into
Brahma; or, otherwise expressed,
into Atma, the "Over-soul."

The Saukhya had two
systems:

That of Kapila, & that of

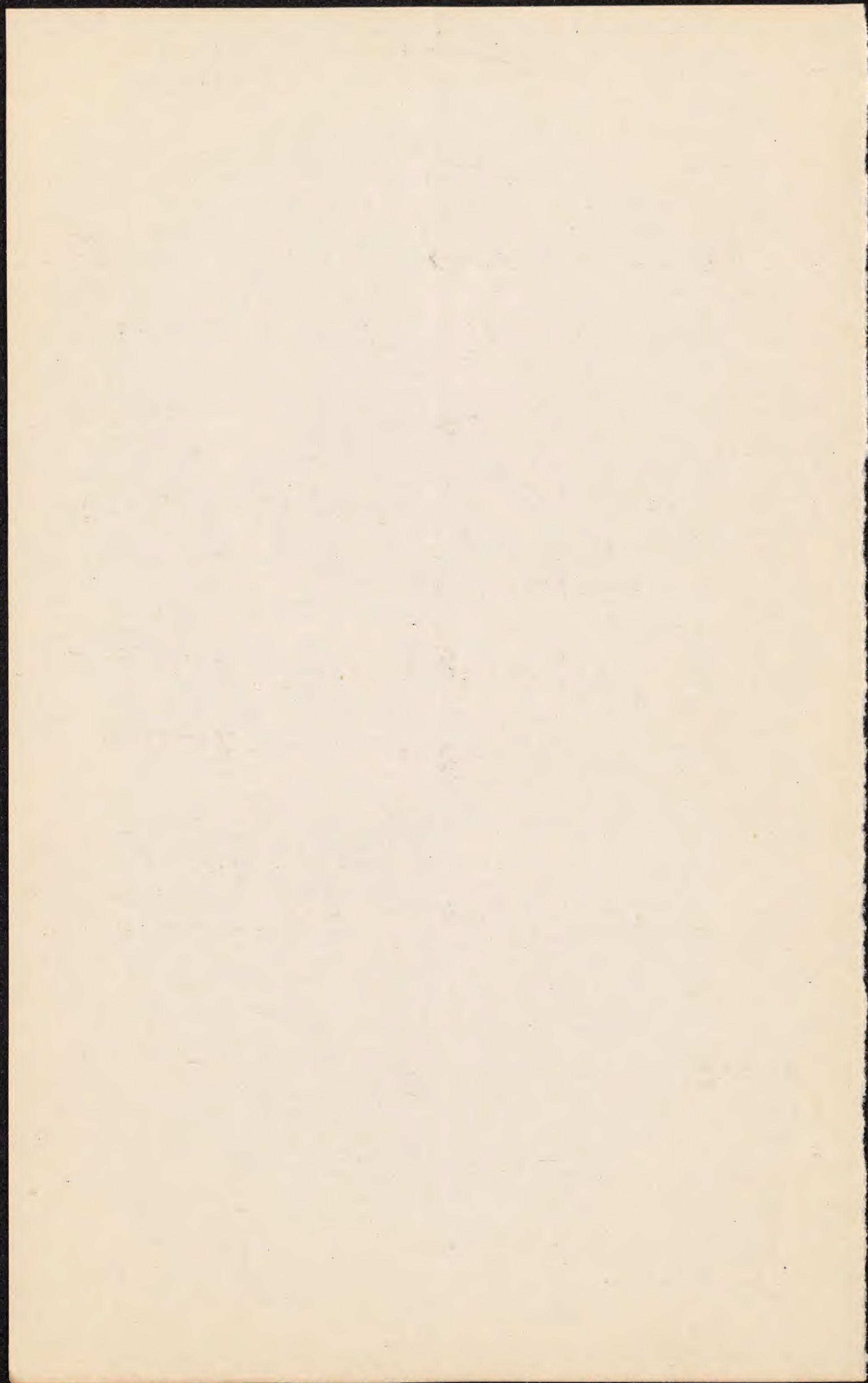
Patandjali.



Kapila anticipated Locke (4
in announcing 2 sources of knowledge,
Perception & reasoning. He added
a third, intuition (revelation?).
He had a process of induction,
but incomplete. This system was
non-religious.

Like Aristotle, he saw that
causes are often included in their
effects; ~~after include their causes,~~
that is, the end to be reached has
potency, as a "final cause".

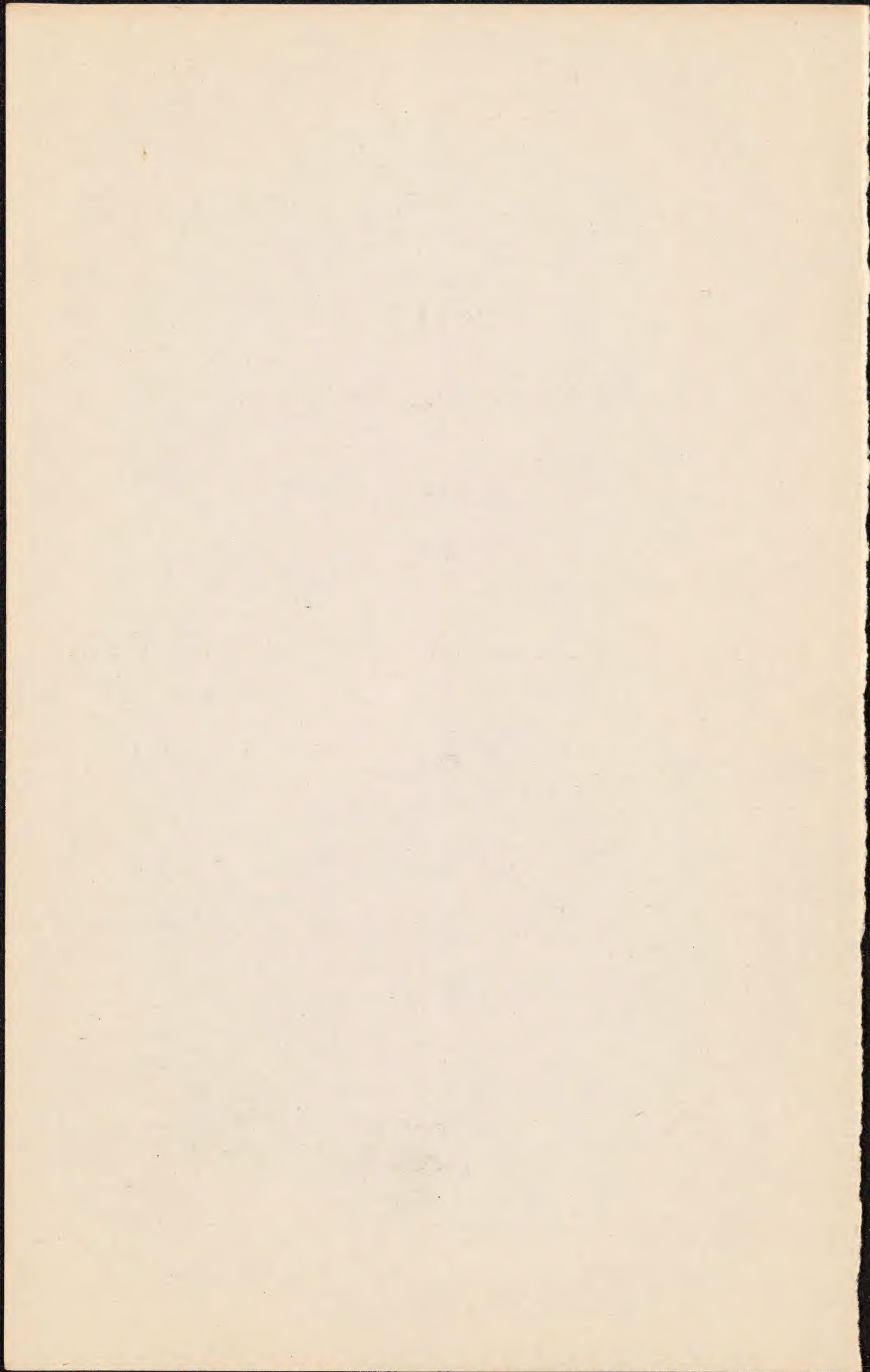
25 principles of the universe were
named in this system — but two
were essential — ~~the material world~~
and the ~~spiritual soul~~ Soul. Not the Soul,
(it is "spiritual" philosophy) but
nature, is active and creative;



as in the ~~atheistic~~ evolution (5)

of Haeckel and Büchner today.
Like H. Spencer, also, Kapila
begins the world with unity,
out of which comes Multiplicity;
but multiplicity again returns,
^{the great} in consummation, to unity.

The Sankhya of Patand-
jali, or Yoga Shastra,
recognized God; Yoga
means spiritual communion;
worship of the spirit. The perfection
of humanity is absorption into
God. (Rameshwar Roy - Keshub
Chunder Sen — Moxoomdar,
of the Brahmo Samaj.)



Connected with the Nyaya (6½)
was the Vaisheshika or physi-
-cal philosophy of Kanada;
a sort of transcendental physics;
in which, however, there are
said to have been germs of
modern knowledge — of
gravitation — the colors
of the rainbow, and of sound
being caused by the propagation
of waves of the air.

~~Pyramids probably offset for Buddhism~~ 17
The Pyramids had a theory

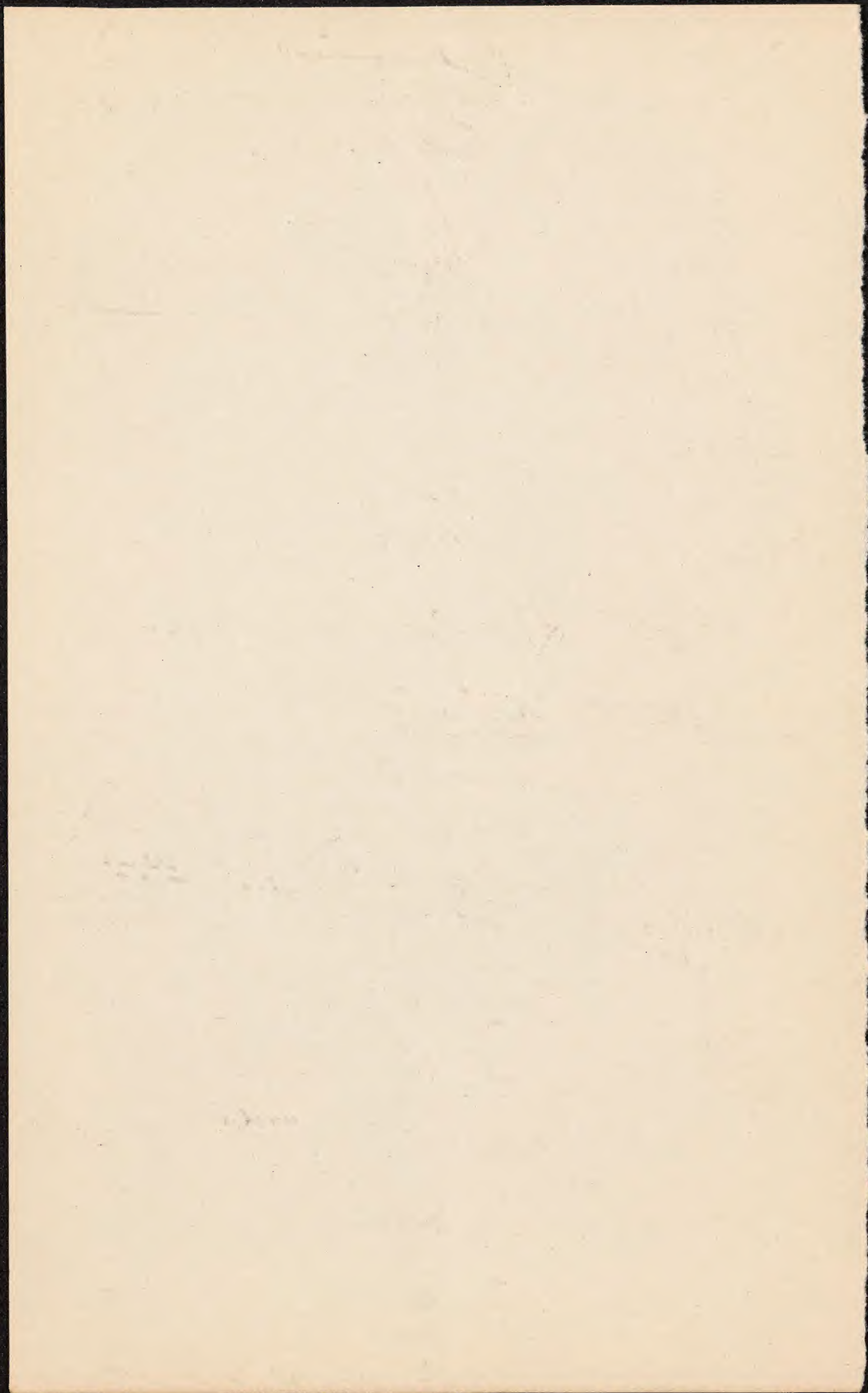
of atoms, all alike, the variety of
things coming from their combinations.

Animated beings, ~~these~~ thoughts, were
made of 4 elements [Empedocles]
earth, water, air, fire.

By thoughts the Soul reached
Perfection when it ceased all
activity.

as a "reformation",

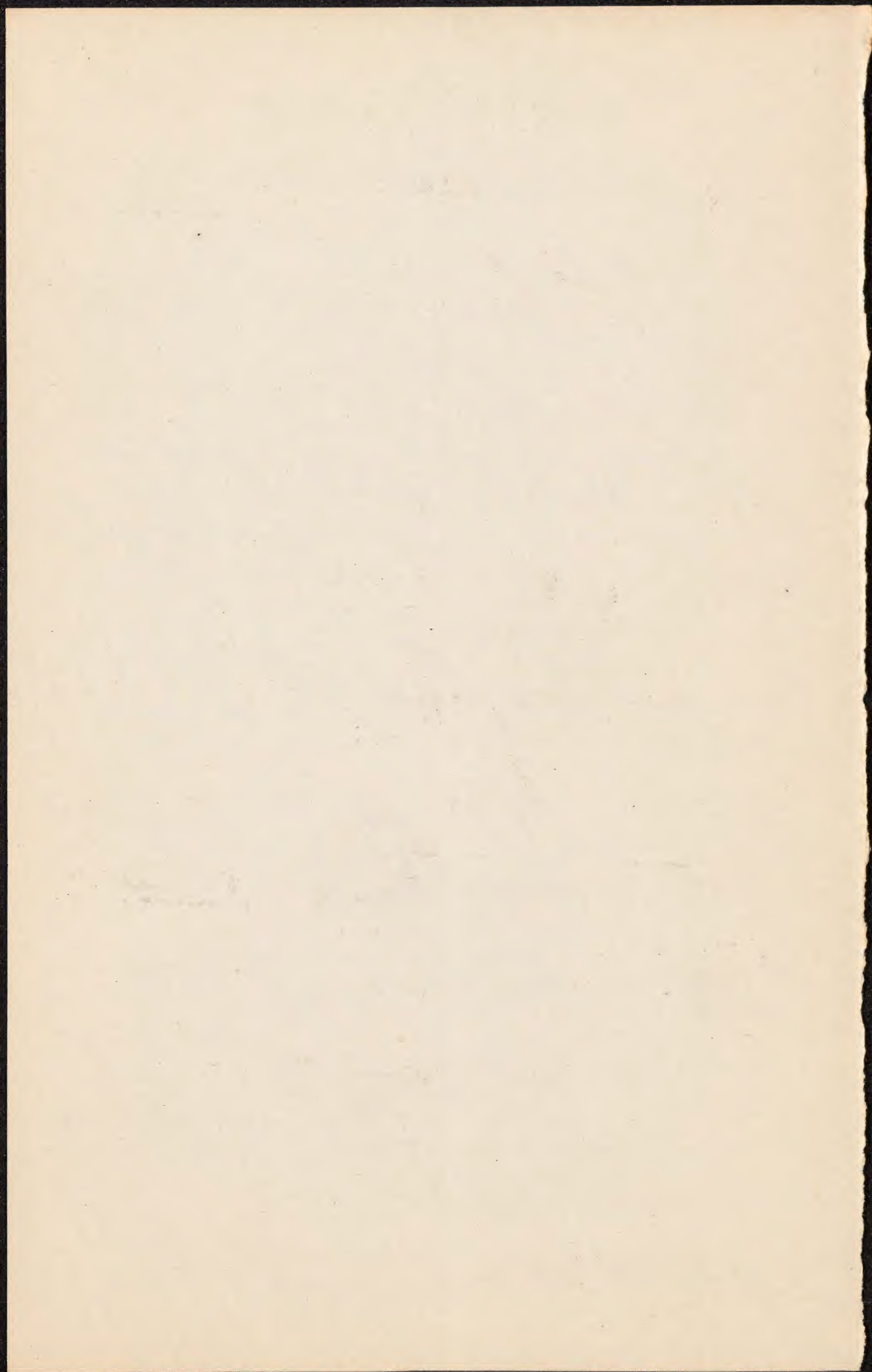
Buddhism came in
with Eautama, the last of the
"Buddhas" — whose name was
Siddhartha; sometimes ^{also} called
Sakya-muni. [His life]
5600 B.C. ? Edwin Arnold



5. ~~affirmation~~ and Charity. first. (8)
+ Nirvana . - Contemplation & good works.

no God?
3 schools of Buddhism -
one idealist, another material.
a third of individual pantheism [Fichte]
-st; ~~But~~ believed in the
transitory, momentary or illus-
ory nature of ^{individual} material things, -
and that ^{perfection} belongs
to total apathy.

Common to nearly all Hindu
systems of Philosophy are these
ideas: 1. One infinite eternal
being or substance.
2. Emanations, instead of creation.
3. The illusory nature of material
things - as only appearances, not real.

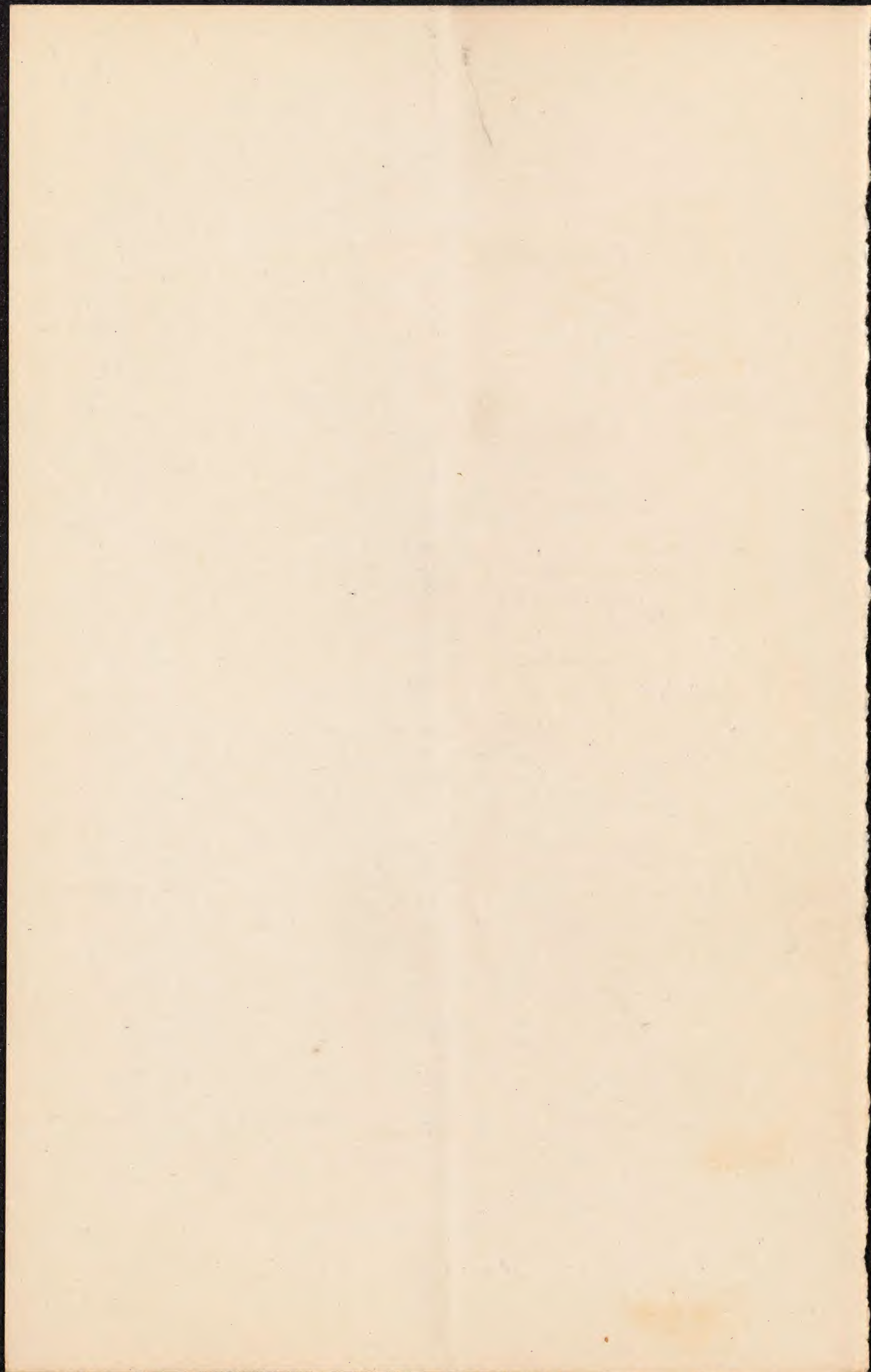


4. Successive, periodical, (9
formations and destructions [As Spencer]

5. Of the attainment of
perfection by abstraction from
all sensation, emotion, wish,
effort: apathy. Takirs —
we see in them, Monism^{and}, Dual-
ism, — Spirituality and Ma-
terialism — Theism, Pantheism
& Atheism — are all found.

[Buddhist morality — monastic
— men of any caste might reach nirvana —
orders — immense prevalence —
Degeneration —

~~Self conquest~~ .



The 6 orthodox

systems of Hindu teaching,
all looking back towards the Vedas:

1. Sankhya - Cosmogony

2. Yoga - Revelation

3. Nyaya - Reason
(Logic)

4. Vaisesika - Intuition
transcending reasoning,
(partly about material things).

5. Purva Mimansa -
Ritual

6. Uttara Mimansa or
Upanata -

Philosophy

Religion = Pantheism?

Hindu Literature;

Vedas, Upanishats, 1400?

Code of Manu 800

Puranas, mythic legends

Sakuntala, drama

Gita Govinda, eclogue

Ramāyana, epic

Mahabharatta, epic

Bhagavadgita, didactic
(episode of Mahabharatta)

Ram

Ram Chandra

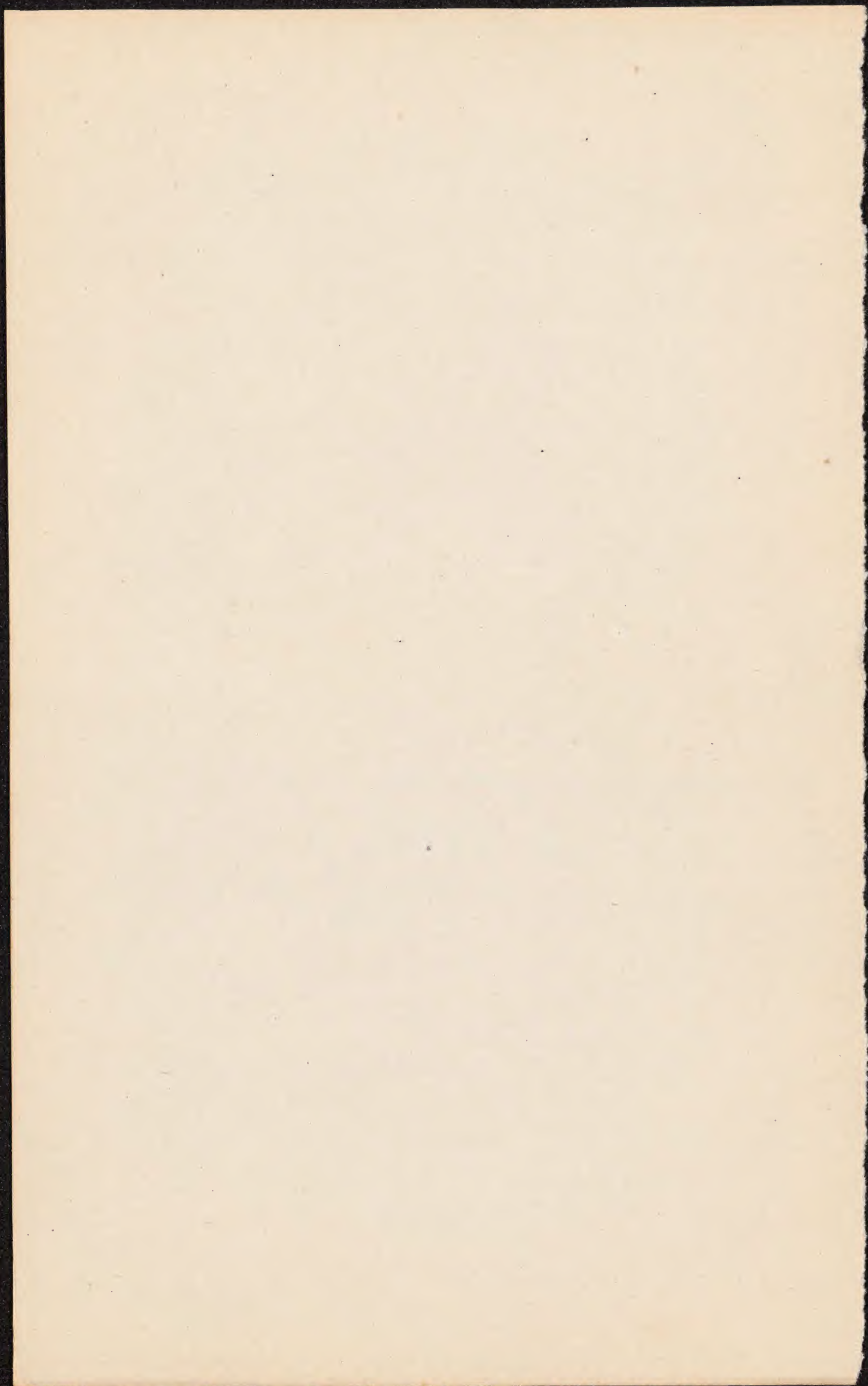
Chinese Philosophy

10

Oldest sacred book — Y-King,
a cyclopaedia of metaphysics, natu-
-ral philosophy and ethics. Ascribed
to Fo-hi, founder of the Chinese
empire. An emperor who lived
1200 B.C. is said to have added
to it and commented upon it.

Li, primal reason, and
Tao, law, were foundation and
summit of all Chinese philosophy
and religion.

The Y-King says man has
2 souls — the knowing, heavenly — &
the feeling, gross, & returning to earth
at death. [Old T.: — also Channing.]

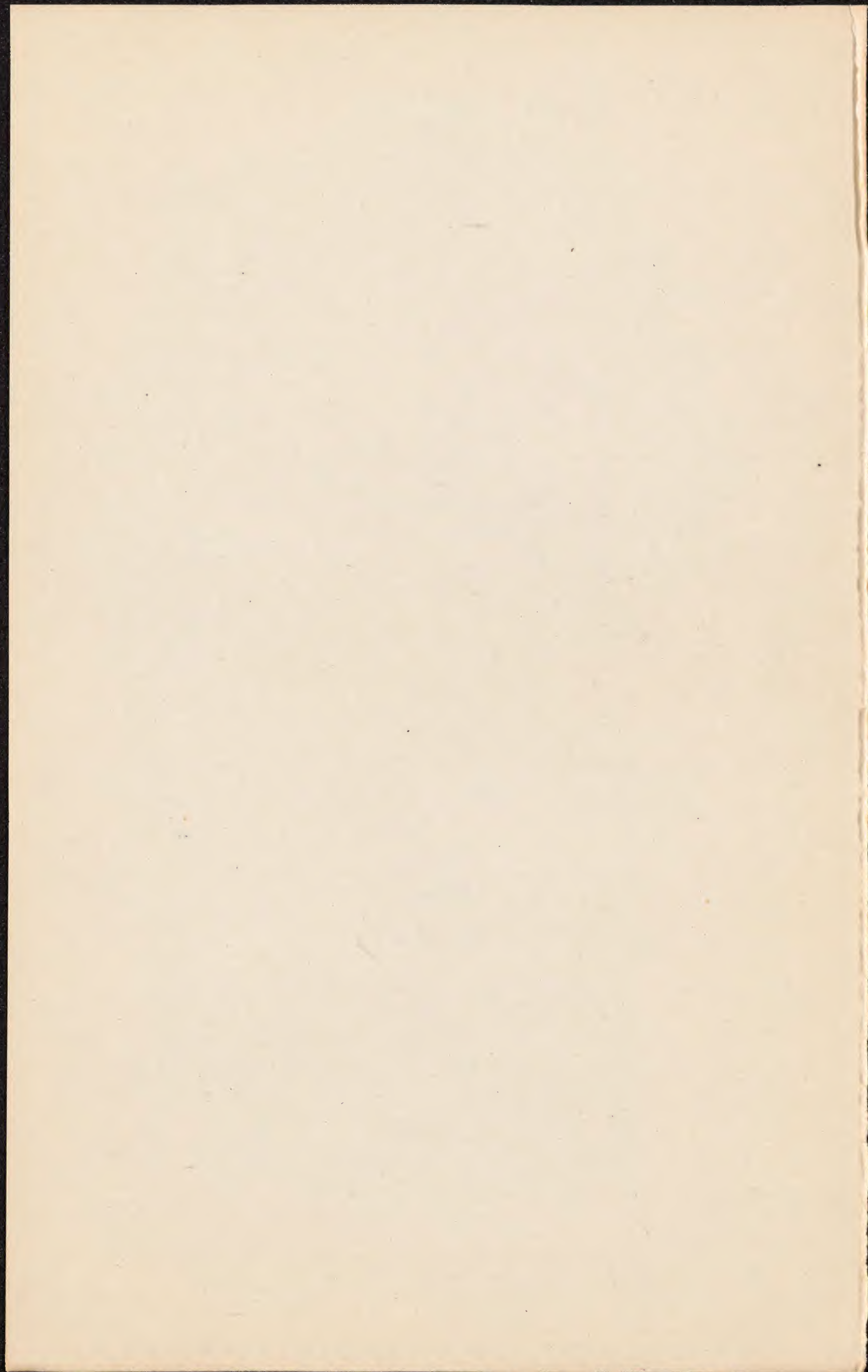


Also, in this early book, ⁽¹¹⁾
at least the germ of the Pythagor-
-ean idea that everything in the
universe goes on in accordance with
numerical or mathematical laws.

Las-Tsee, about 600 B.C.
"the old child." The 1st principle
is Reason: ineffable — the "sublime
support" of all things. He had a
monad theory — a far off suggestion
of Leibniz. ^[Langanesis?] Emanation, not
creation.

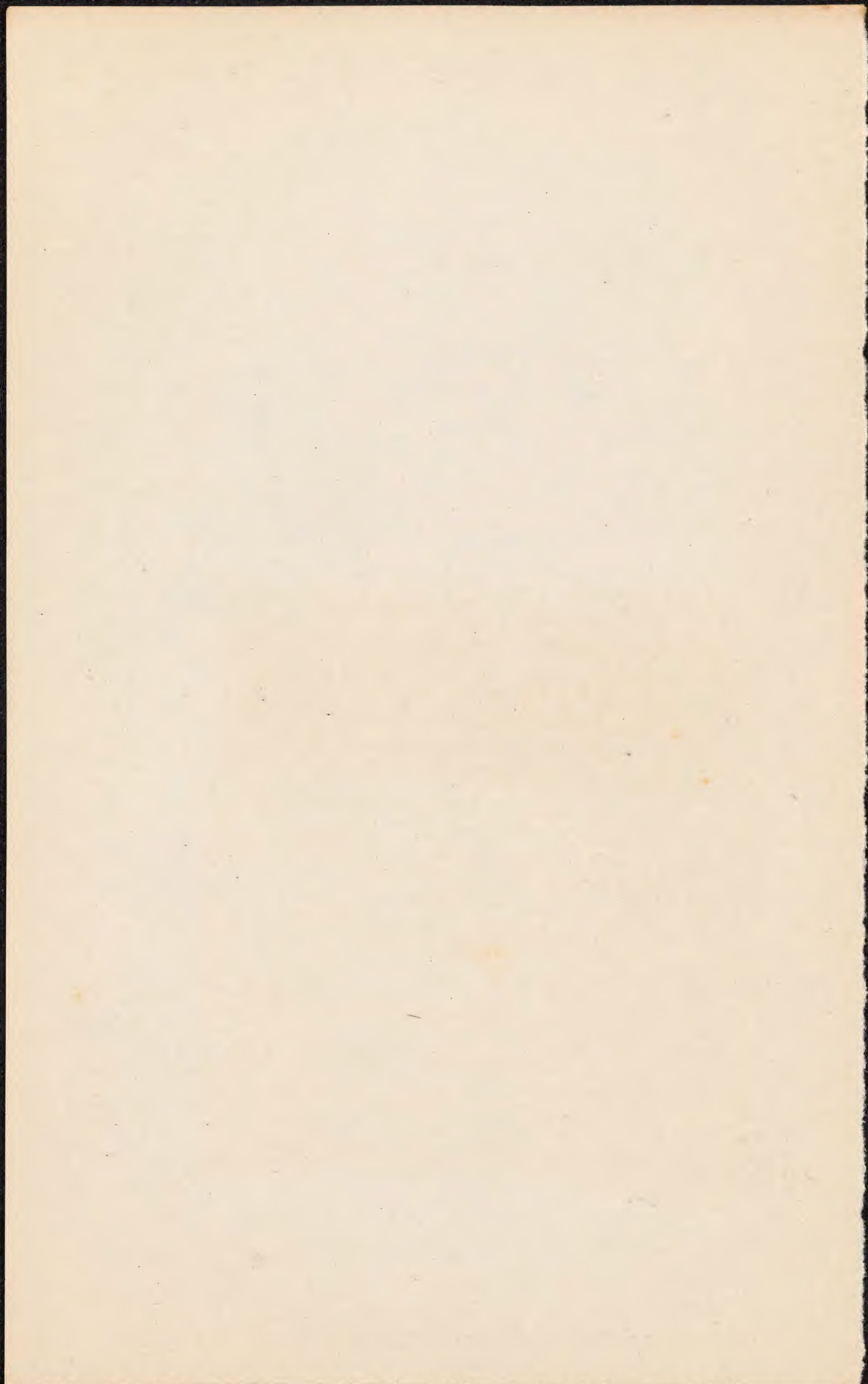
Souls emanating from the primi-
val universal substance (ether?)
to return, if good, to it at death.

Also, a Trinity — I — Hi — Wei } a Hebrew
not not not } root
see hear grasp —



Confucius - K'oung-Fou-Tsee ¹²

born 550 B.C. — a great re-
former & teacher, China then degener-
-ating every way. He had thousands of
disciples. He revised the Shu
& restored the text of the Y-King,
wrote several treatises on Morals,
with him
the family, the state, the universe;
all a system of graded obedience.
filial piety the key to his ethics.
He adored "Tien", heaven — but
without distinct doctrine, either of
beginnings or of the future state.
Kant's "categorical imperative" almost
the be-all & end-all of his philosophy
& religion. Universal benevolence



THE TEACHING OF CONFUCIUS.

THE following summary of Confucian teaching was made by the Emperor K'ang-hyi, and forms the text of the celebrated *Sacred Edict* published by his successor.

1. Esteem highly filial and fraternal piety.
2. Be generous to your relations.
3. Cultivate peace and concord in your neighbourhood.
4. Recognise the importance of husbandry.
5. Prize moderation and economy.
6. Value colleges and schools.
7. Banish and drive away false doctrines.
8. Describe and expound the laws.
9. Be courteous.
10. Be diligent.
11. Teach your children and the young.
12. Stop false accusations.
13. Do not shelter deserters.
14. Pay your taxes.
15. Combine together in hundreds and tithings to check thieves.
16. Remove resentments and angry feelings.

...ing very down-cast. After a little pause
... that he touched him

OF MISSIONS.

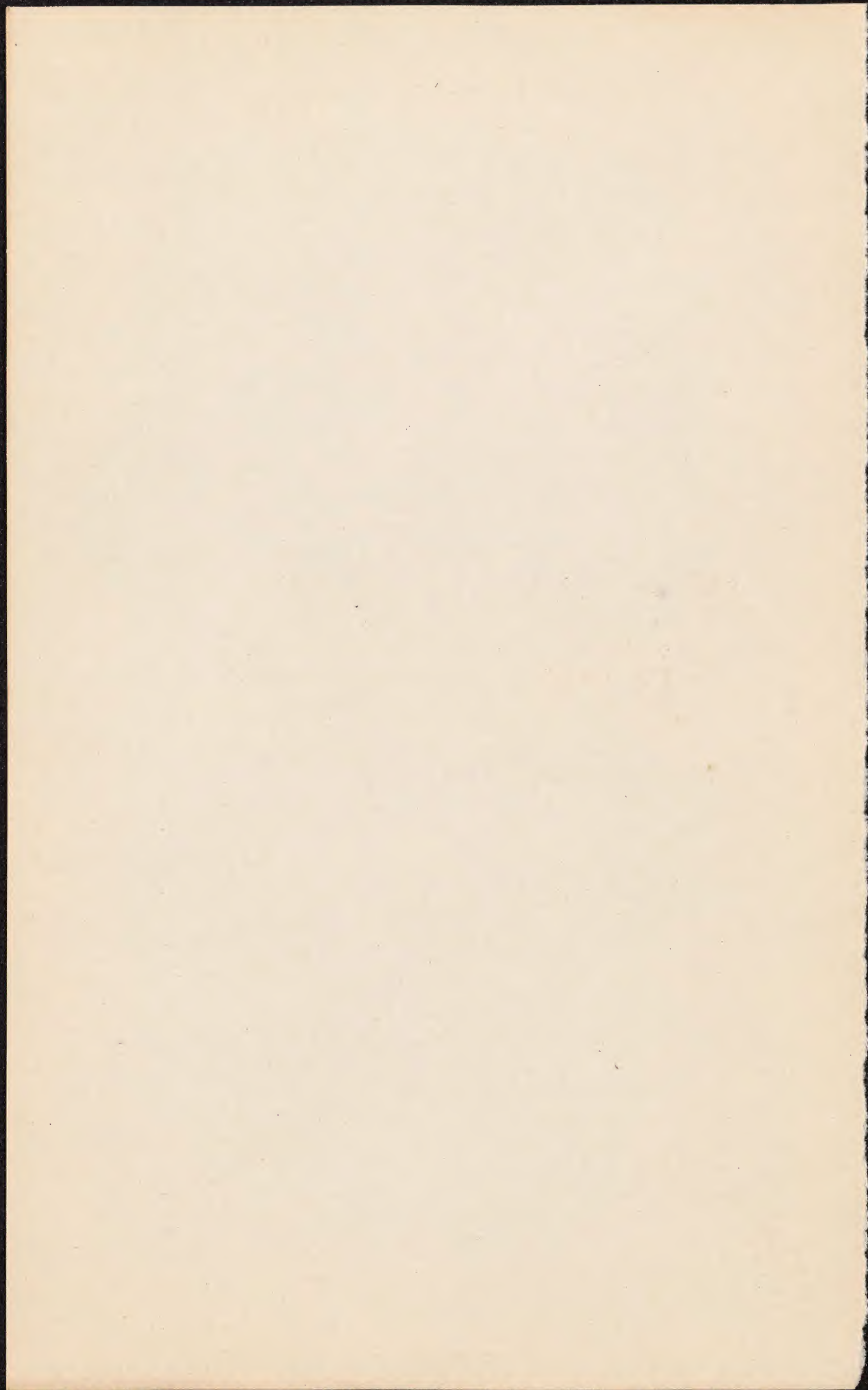
3

r sent. There are three hundred in this neigh-
s hood, and they are at present very friendly,
st though fully told we do not hold with them in
r the worship of others than God. They are
o not taught much doctrine, but chant an out-
s, line which some do not understand.

Mrs. Lin went with me one morning to call
n on a neighbour. As we went down the almost
y precipitous hill we met one of the women we
c expected to call on carrying the basket of the
country on her back, and lifting up the large
bamboo hat she had placed over it, there was
her baby, nicely shaded from the blazing sun,
while she could go to work in the rice field.
Whilst I have been writing a neighbour has
obligingly brought some bread for me from a

was his culminating ideal (13
of virtue. But the subordination of
his system shackled individual
liberty & progress — hence, largely,
the stationary condition of China.
[Physical causes also — the great Sea
& great mountains?]

After him, the greatest
Chinese teacher, Meng-Tsee or
Mencius, — dying about 315 ^{B.C.} — a
contemporary of Plato & Aristotle.
His method of discussion was
somewhat like that of Socrates,
his moral aim was high.
Like Confucius, he urged the
"rectifying of the heart".



Persia.

14

books, — those of the
Oldest & Zendavesta — Date

quite uncertain. Supposed author,

Zoroaster, or Zarathustra.

Almost certain (as everywhere)

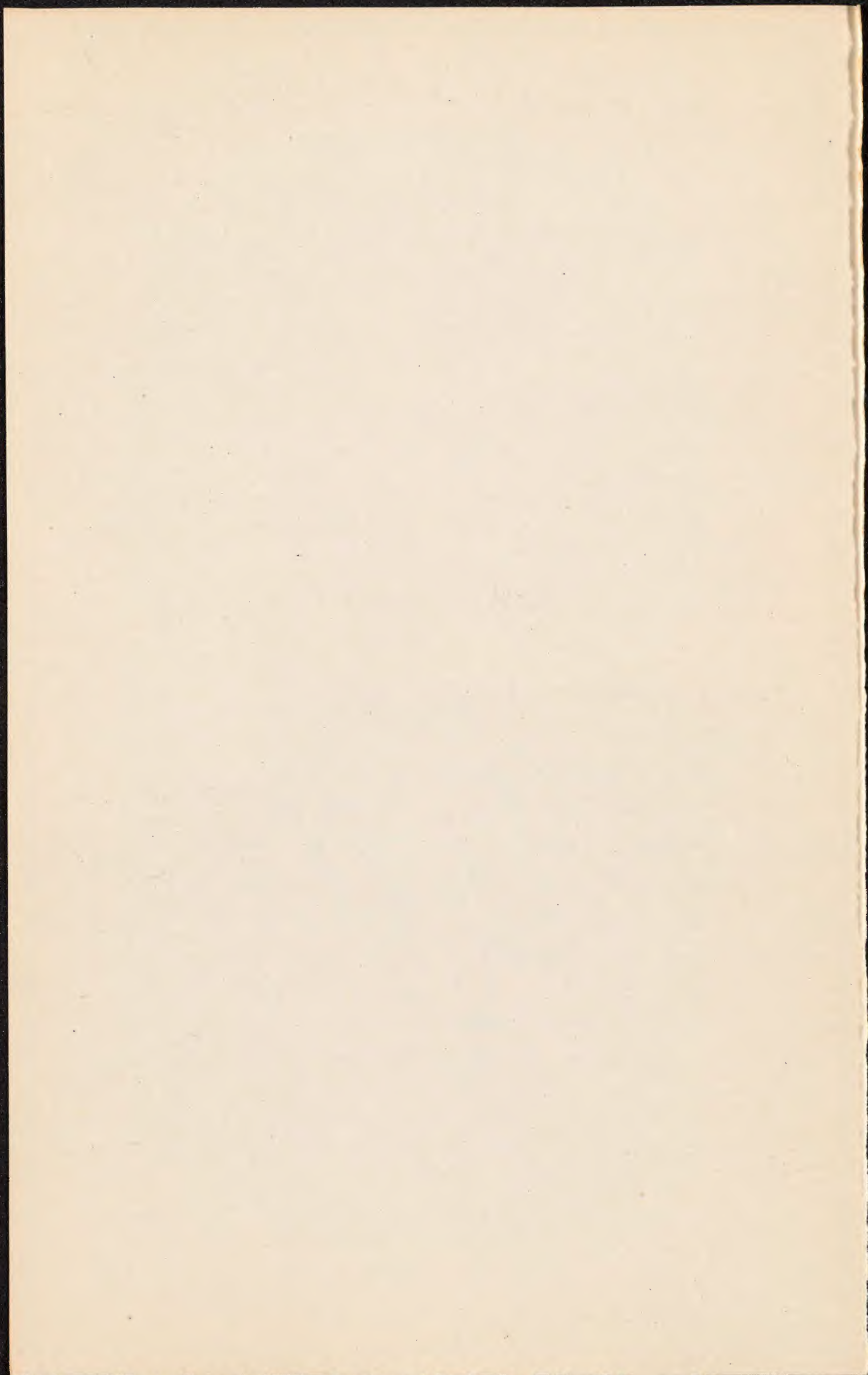
Monothism first. Then corruption

into Nature-worship — Sun,

moon, stars, — fire —

Zoroaster an attempted reform, in
direction of spiritual ~~morality~~ morality.

Vendidad & some others of the collection,
in Zend dialect; Boundehesch,
in Pehlvi dialect. The latter contains
a cosmogony, & doctrines about God
and men, — astronomy & agriculture.

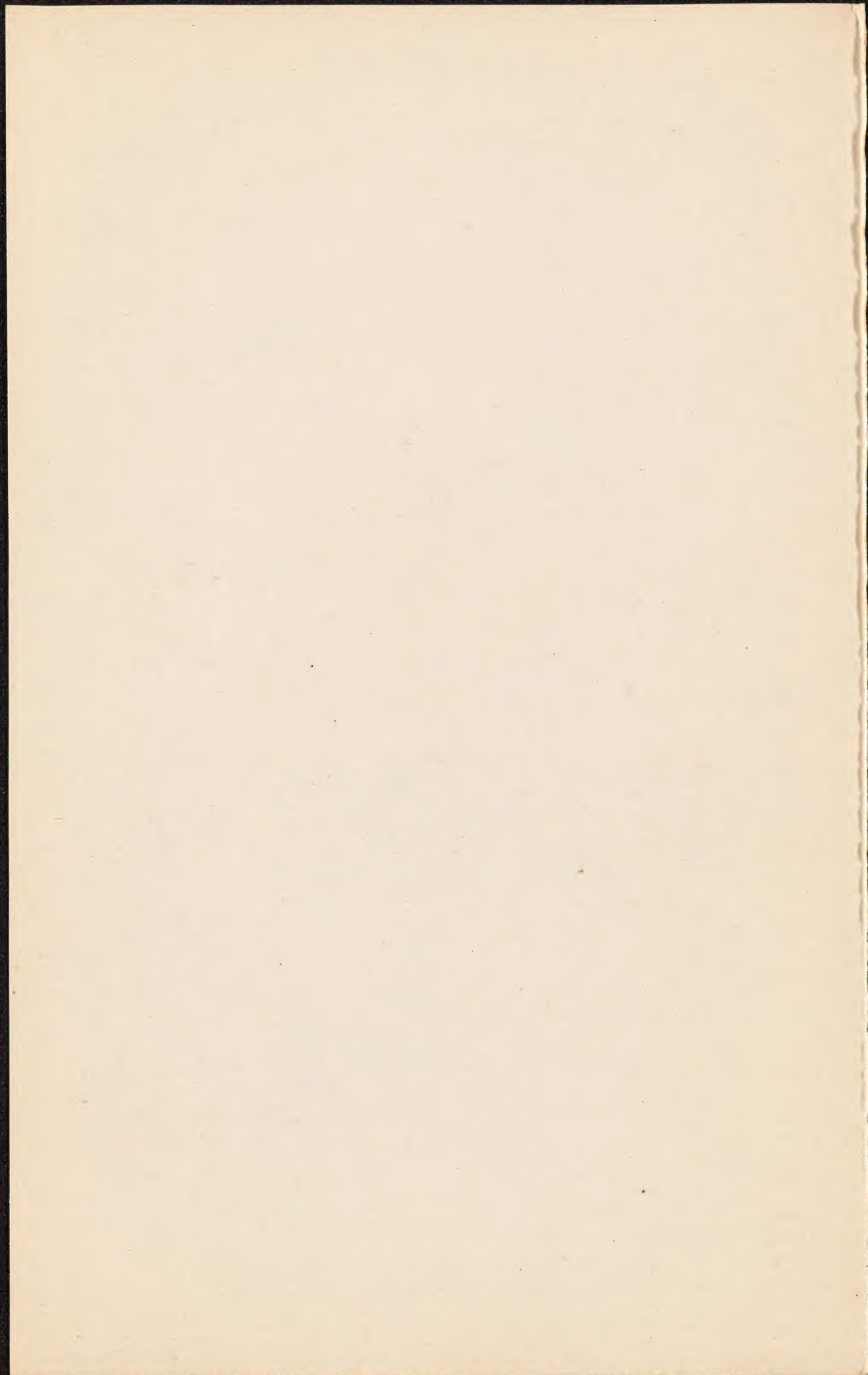


In Zendaesta, the principle - (15)
everal serenity, infinite & eternal.

From it Ormuzd, or Ahura-
Mazdao, Good, Light,
the Creative Word; a spiritual
being. Also, Ahriman, or
Auro-mainyus, the Evil One,
Prince of Darkness, & of matter &
earthly things. Between these
perpetual conflict.

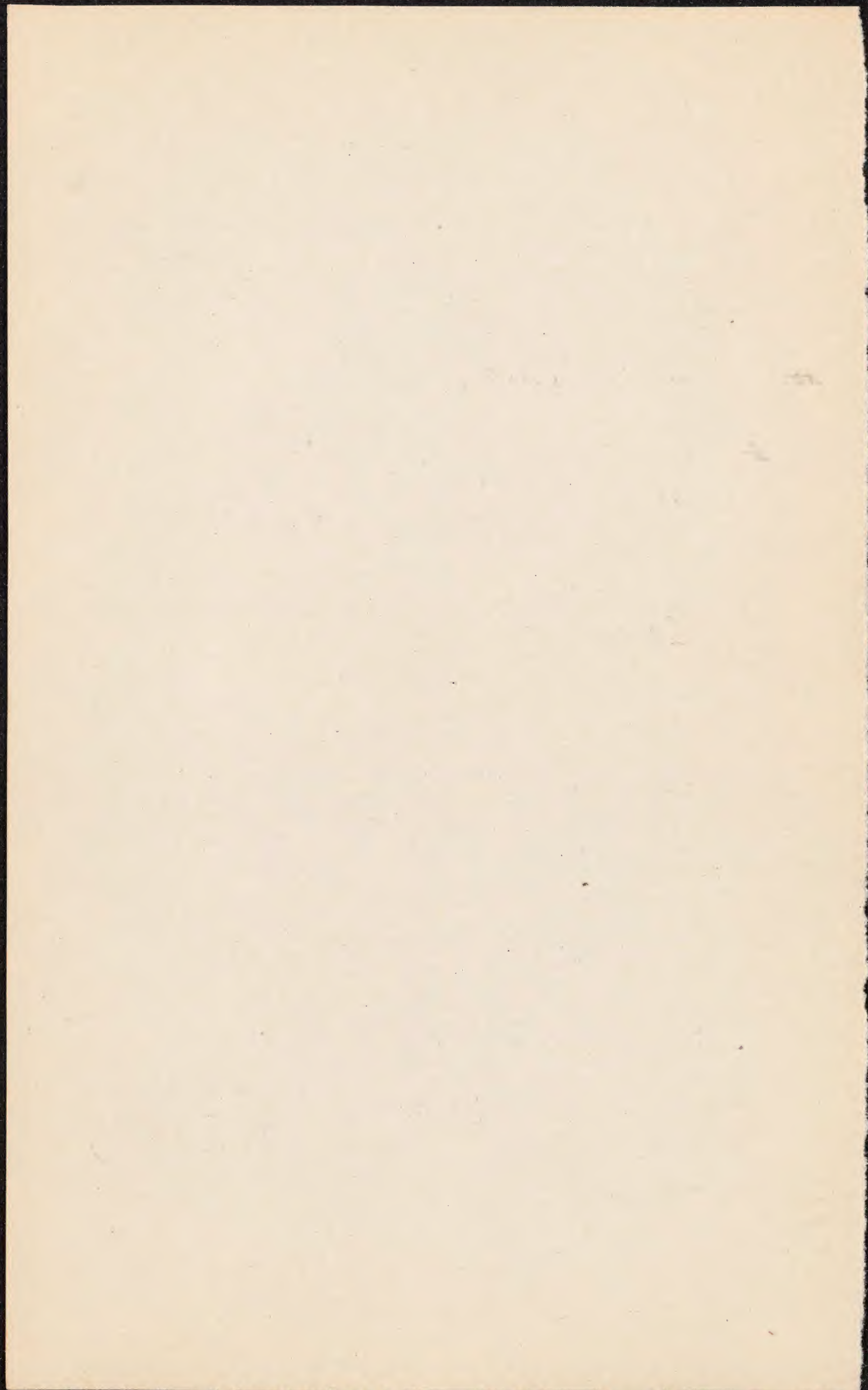
Ormuzd created Fervers,
Ameschapands & other good powers,
Genii — beings of light.

Ahriman produced the Deus,



evil workers of darkness (16
and mischief. One of their
ominous functions it was to utter
in the ears of men the key-word
~~of~~ ^{and unrest,} doubt, — perhaps.

~~According to the Sengaresta,~~
Men have to live under and
through the conflict between these
almost or quite equally strong
powers. Those who choose
~~Pranishat~~ and his deputed agencies,
i.e. the good, — at death
go to live in light and happiness;
the bad go to the Dews (deuce?)
to dwell with them in darkness.
But, in the great consummation
of all things, all evil, and ~~Ahriman~~
himself, will be purified & perfected, & peace.



(17)

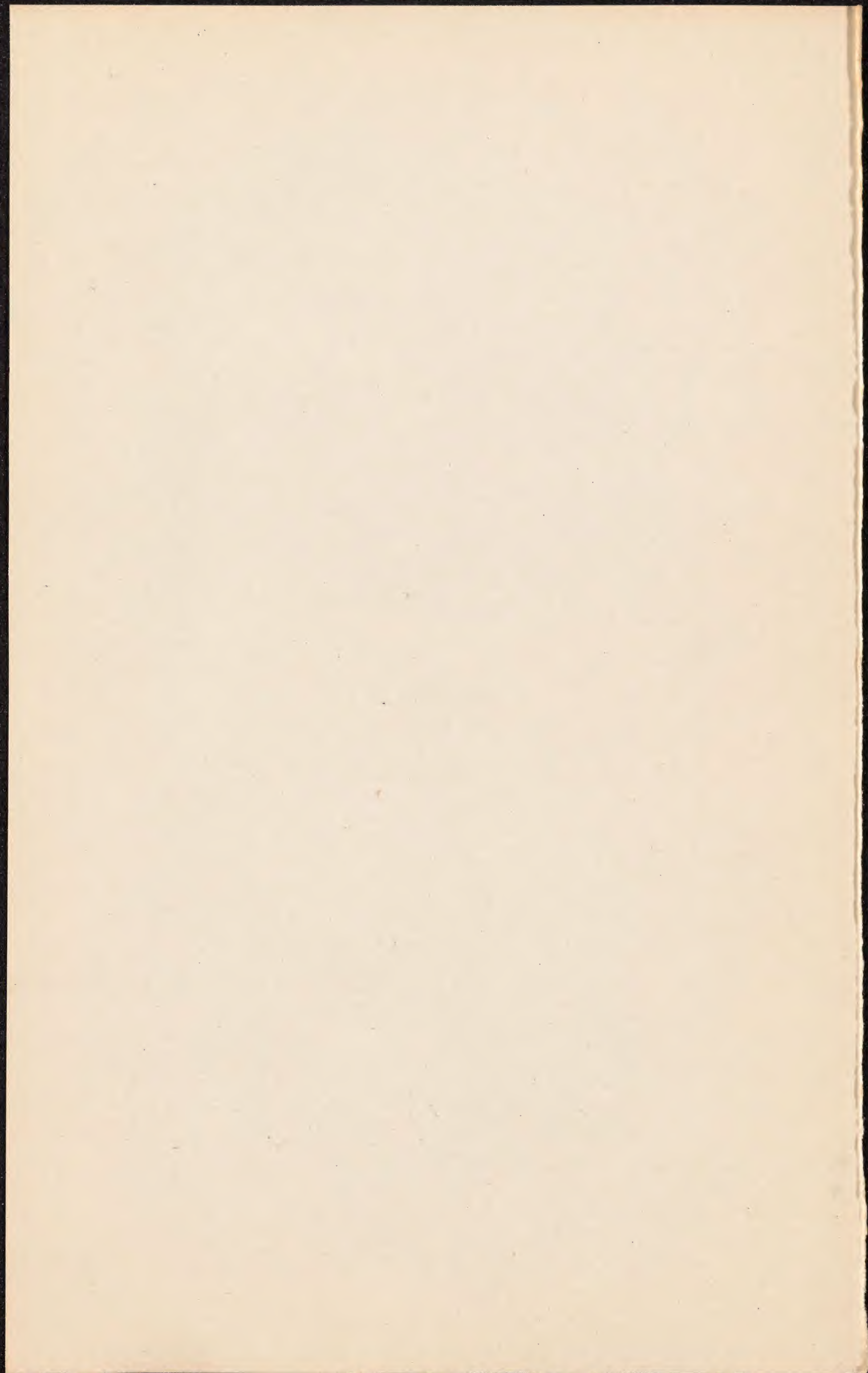
[Envy or physical
influences affect Persian
myths and speculations.]

The cardinal idea of
the Zoroastrian system is
the conflict of nearly equal
powers, of Good and
Evil. [In Christianity, the Devil]

Manichaeism re-

newed this idea in the 3rd
century A.D. { Mithras, ^{highest of the} ^{good powers,}
series of the same

Fire-worship has also
been common and prominent in
Persia (Parus) down to the present time.

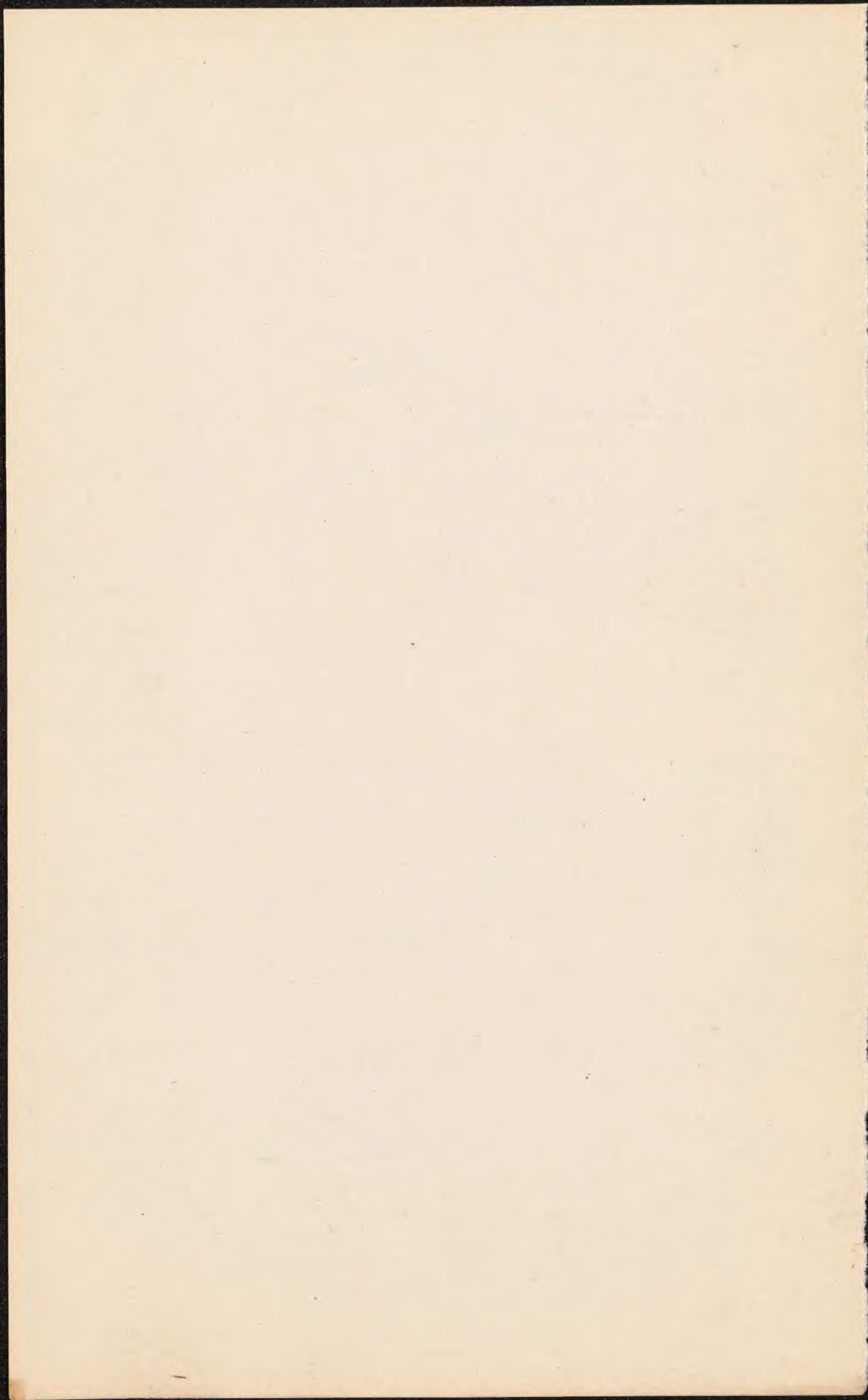


Egypt.

Order of ^{was} Priests supreme as far back
 as records go. First? very prob-
 -ably. ^{Conto, theological, metaphysical, positions} Very ancient Civilization:
mature at least 4500 or 5000 years
 ago — — — Indigenous?

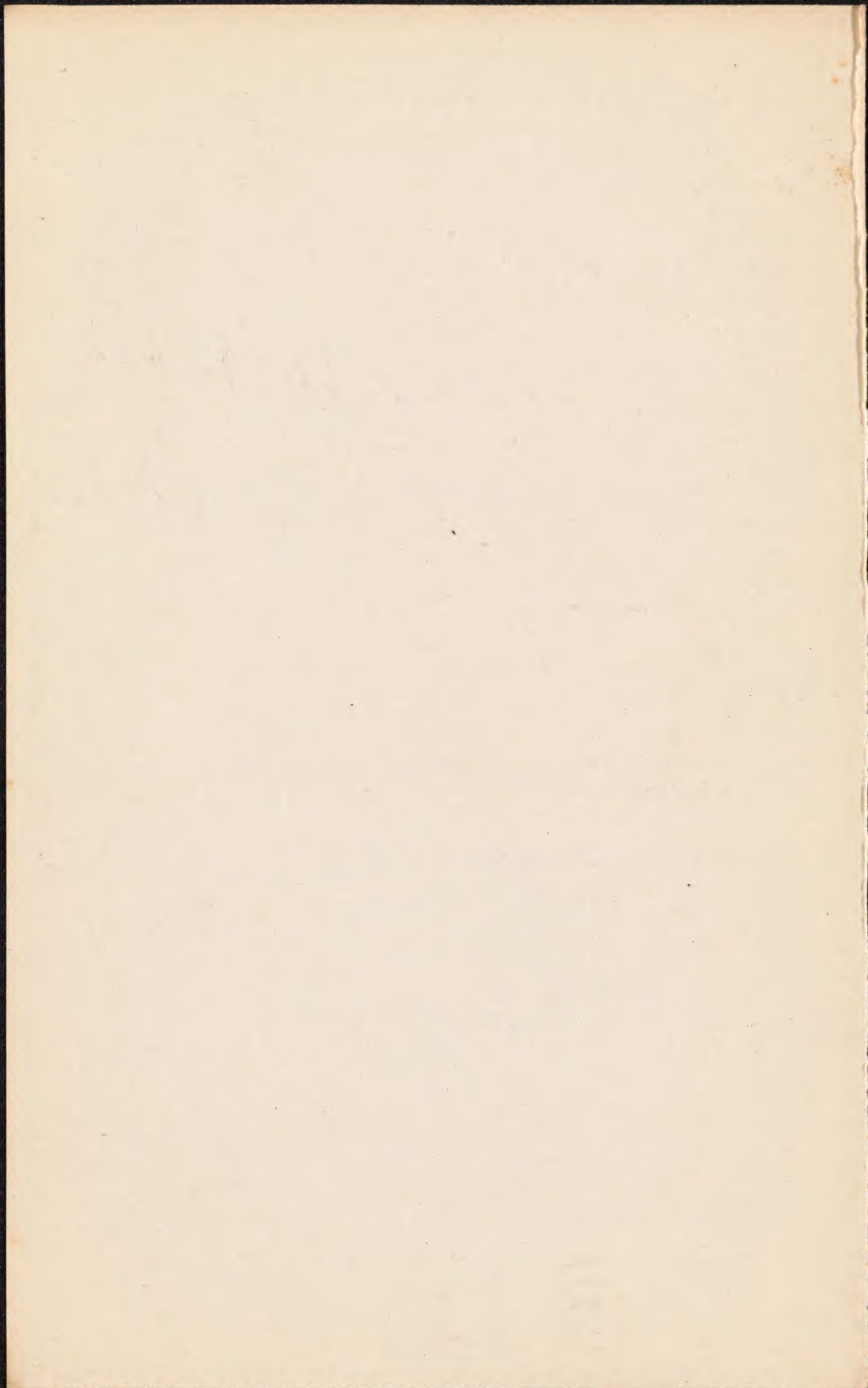
Probably its beginnings from Asia —
 Parting from India before either
 had become shaped and fixed.
 [Hindu soldiers ^{under English command} recognizing their
 mytholog. representa. in Egypt.]

Little of philosophy preserved
 in Egypt. The priests held all as
Secret Mysteries, Pythagoras? &c,



Remnants of ~~their~~ religions (19
or mythological system abound.
First, we believe with good reason,
monotheism: corrupted into
polytheism. Pantheism was
probably the underlying idea
of the philosophy of the ancient
priesthood in the height of their
power. They had for the people
many gods and groups of gods,
for different localities. One sees
figures of these, often with heads
of animals or birds, all over the
ruined walls of the temples
left ^{along} ~~on~~ the banks of the Nile.

[By the way - tombs of Thebans across the river,
some think suggested the idea of Greek river Styx.]



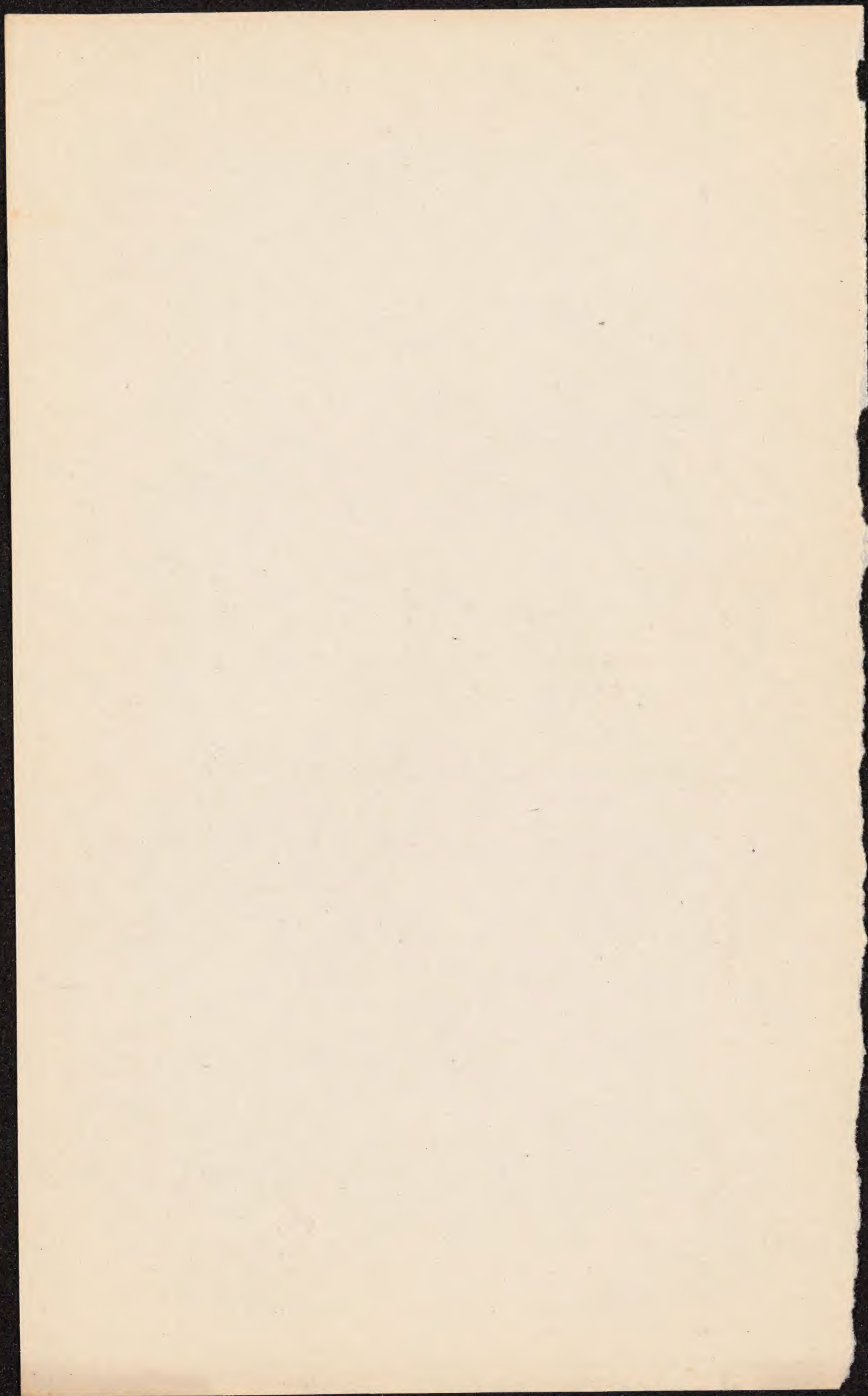
The chief gods were
Osiris, male, Isis, female,
Horus, their son. Ra,

The Sun-god, is identified in some
There was also a great evil god, Typhon,
accounts with Horus. We
do not need to dwell on these,
as they belong rather to Mythol-
ogy than to Philosophy.

The Egyptians believed in
immortality and transmigration of
souls [Scale-weight of soul on
wall of tomb near Thebes]

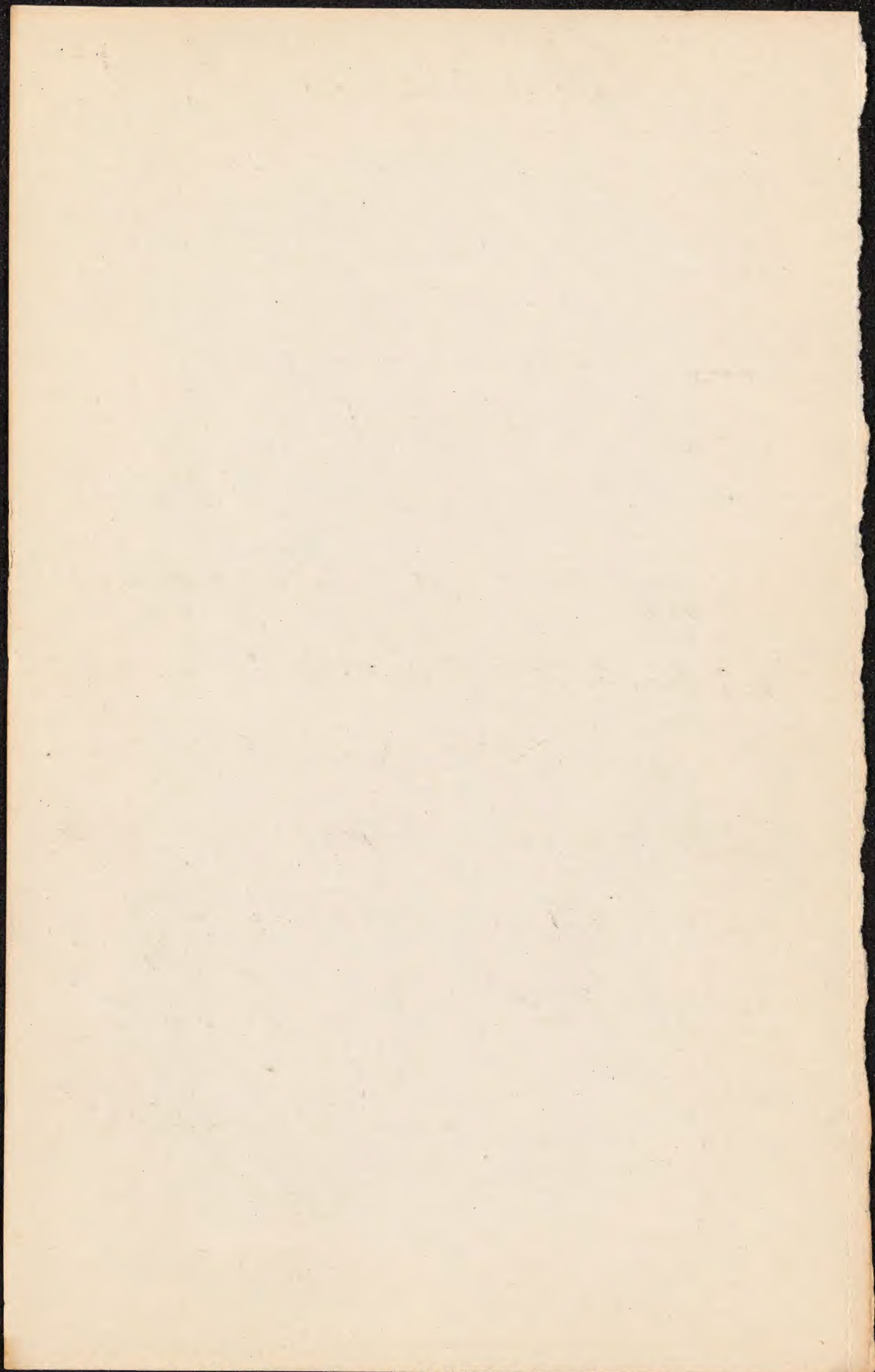
Embalming, so skilfully performed
in Egypt, was done on the notion that
the body must be preserved for
the soul to return to after

a book of the dead - even 1
Ovid's - 1
body from the dead, embalmed by embalmers.



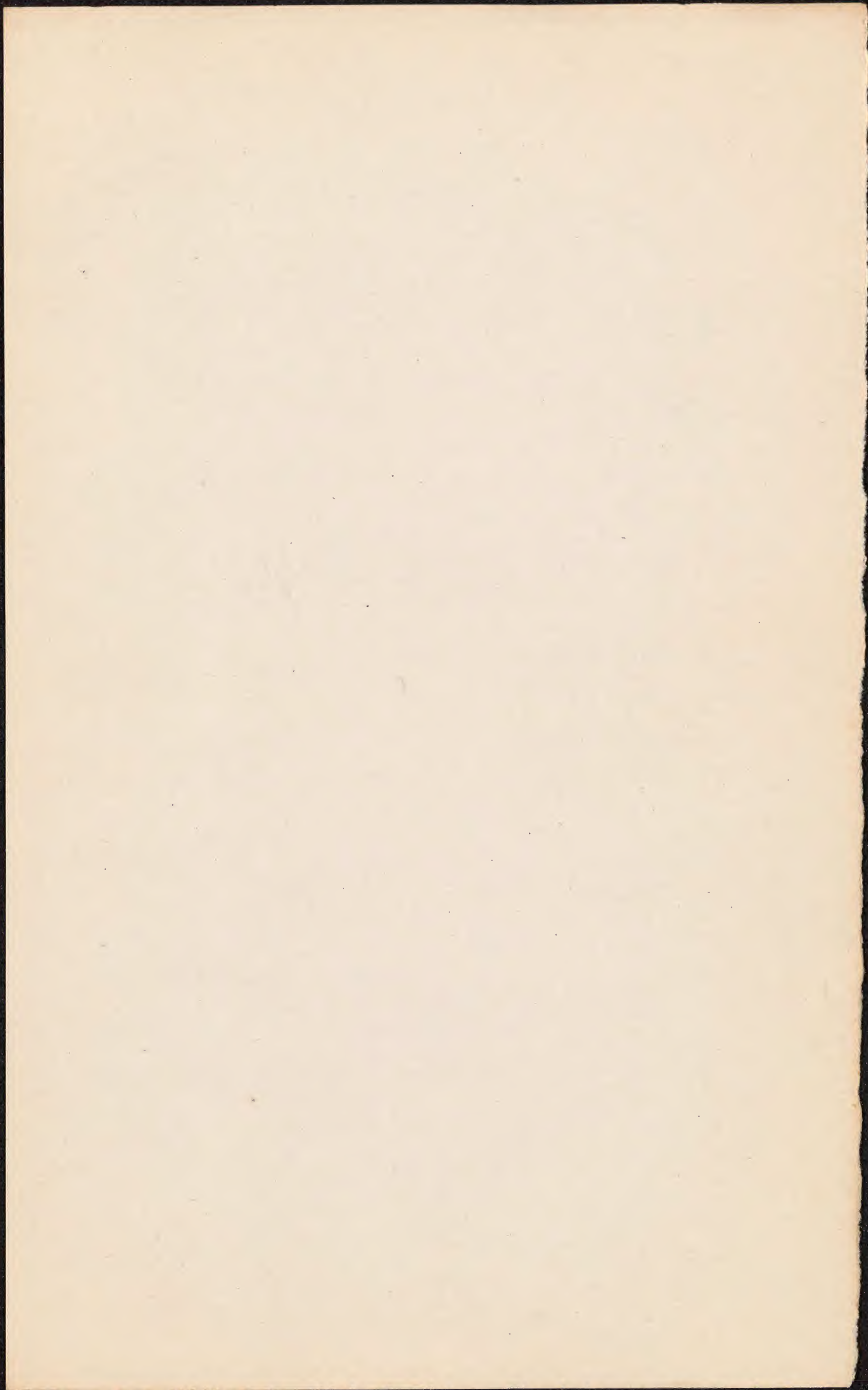
Three, some accounts say (21)
ten, thousand years.

A leading idea or senti-
ment with the ancient Egyptians
was ^{that} of permanent repose
or ~~tranquility~~; not in
sleep, but in unbroken and
unshaken ~~tranquility~~. We see
this in the ^{attitude and} emotionless expres-
-sion of many of their statues
and pictures; but especial-
ly in the two sitting stone figures,
one of which is the famous
vocal clemon, near the Nile
not far from Thebes, the modern
Luxor. [Physical influences, -
the ^{barren} desert, & slow rising & falling rivers]

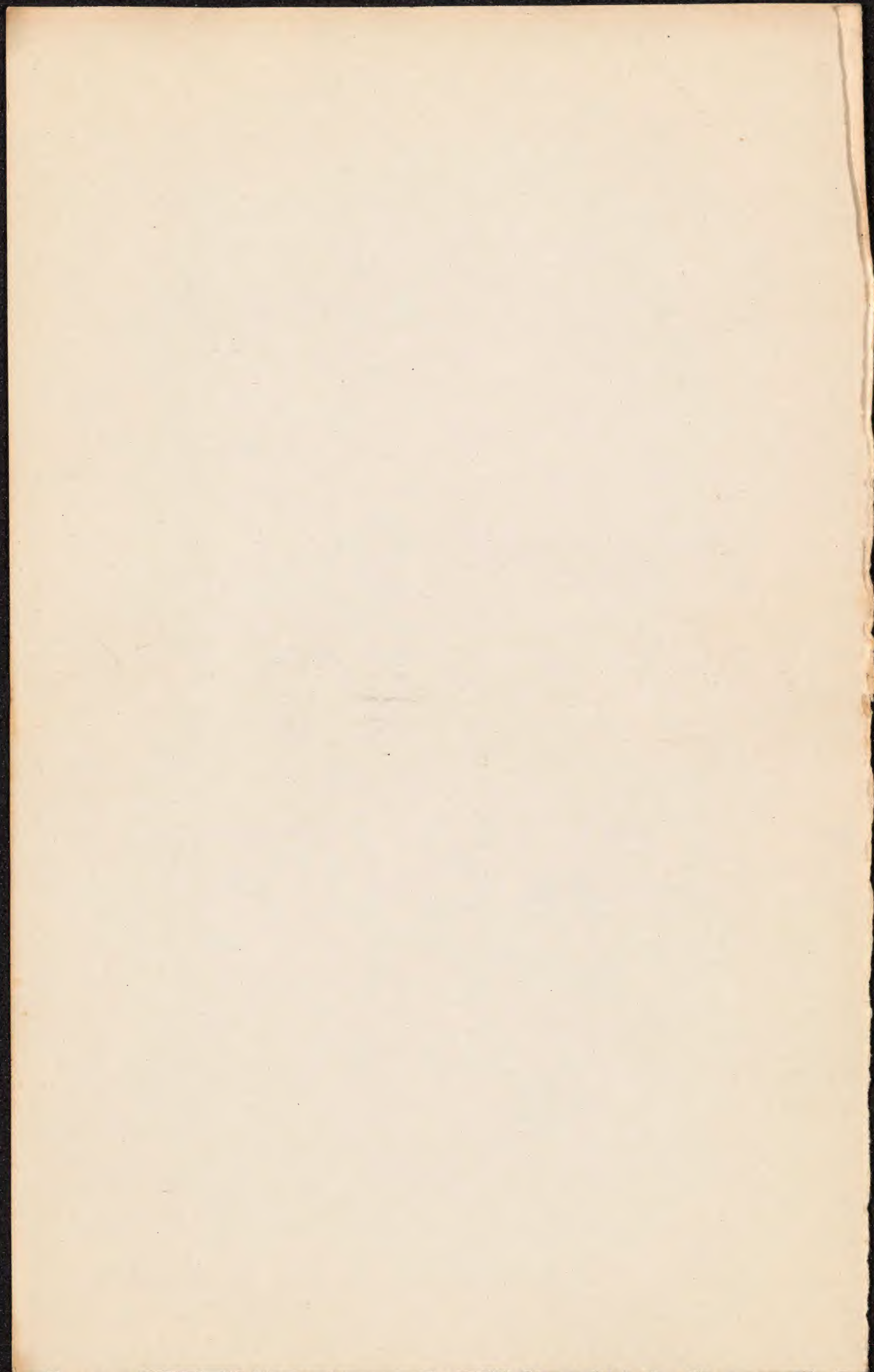


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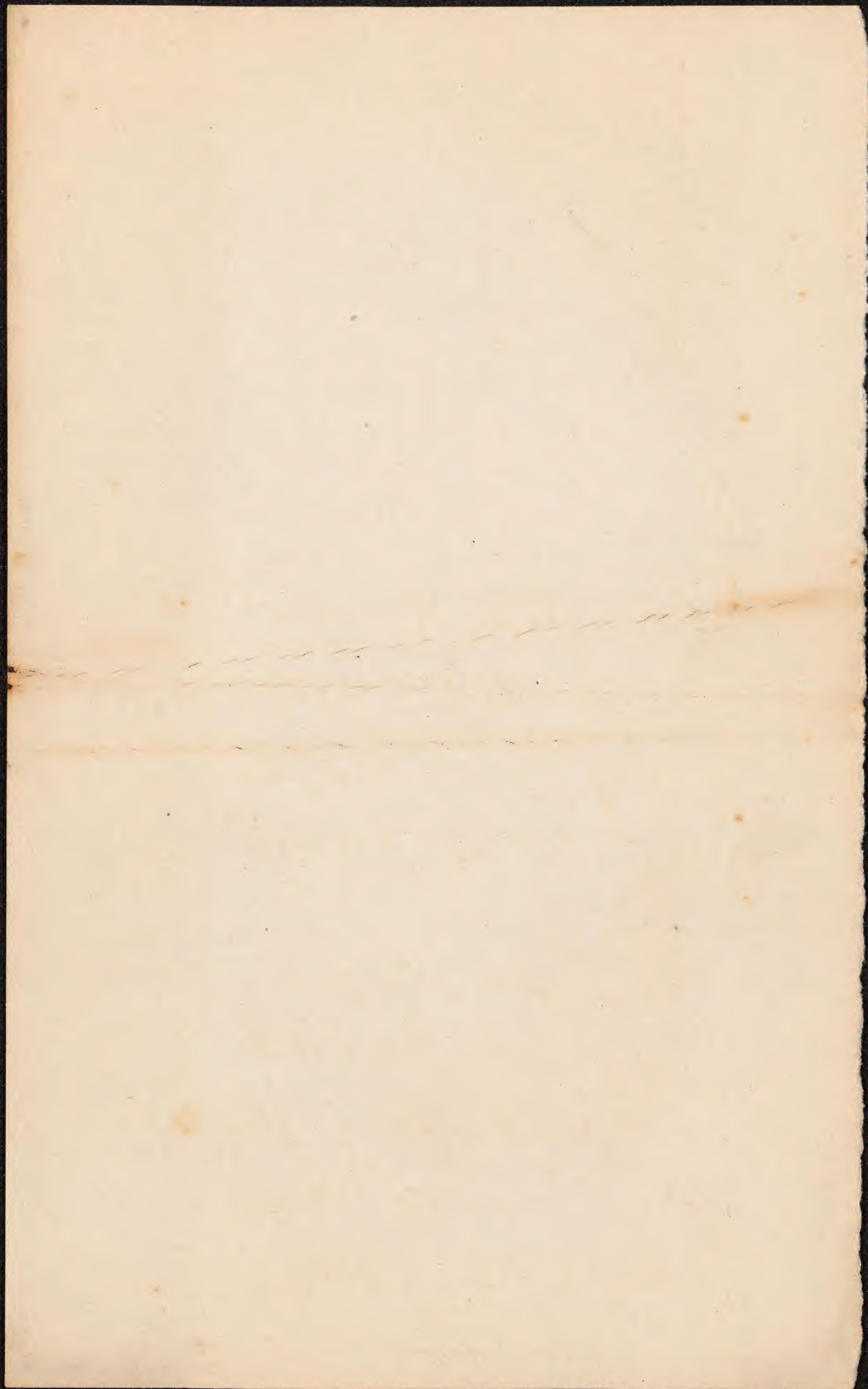
of Chaldean philos-
ophy, still less to know the
of that of Egypt. Chaldaea,
Babylonia, Assyria are,
when antiquity is referred
to, almost interchangeable
terms. Abraham went out from
Ur in Chaldaea. Traditions
were common, in the earliest
times, between the Hebrews
and the Babylonians & Chal-
deans. The account ~~of~~ ⁱⁿ
the latter, preserved in
inscriptions, of the Creation



and the Deluge, have (23)
been found to show striking
similarity to the record
in Genesis. But there is
this vast and typical
difference: the Chaldean ac-
count is marred by puerile
mythological conceptions; that
of Genesis is simple, noble,
~~and~~ sublime in solemn
dignity. Inspiration may be
traced in the one, uncultivated
~~ignorance~~ human fancy in the
a corrupted fragment of a primitive revelation.
other; Besides the



early and intelligent (24)
interest in Astronomy on the
part of the Chaldeans, shown
in their observation of several
eclipses of the sun, and otherwise,
nothing more need be said now
of them in connection with the
ancient history of thought.



GREEK AND ROMAN
PHILOSOPHY.

Prepared by H. Martineau
for a proposed course
on the History of Philos-
-ophy, Senior Class, Har-
-vard College, 1887-88(?)

Course not given, as
circumstances led to H. M.'s
withdrawal, after accepting
the Professorship of Philosophy
in Harvard College.

GREEK AND ROMAN PHILOSOPHY.

B. C.		600	500	400	300	200	100	A. D.		100	200	300	400	500							
		Cambyses	Cyrus	Xerxes	(Malachi)	Alexander	Ptolemy Lagus			Hannibal	Maccabees	Caesar	Vespasian	Trajan	M. A. emperor		Caracalla &c.	Constantine (312)	Alaric	Attila	Theodoric
THALES	PYTHAGORAS										Justin Martyr	[Manes] (Persian)									
	Anaximander	SOCRATES									Bardesanes										
		PLATO									Valentinus										
	Anaximenes	ARISTOTLE									X	X Marcion									
	ANAXAGORAS	Diogenes																			
		ZENO										Sextus									
Xenophanes		EPICURUS										Empiricus									
	Parmenides								PHILO												
		Chrysippus								Plutarch											
	Zeno (of Elea)	Arcesilaus																			
	HERACLITUS	Carneades																			
		Theophrastus						Cicero				AMMONIUS						Julian (361)			
		Empedocles										SACCAS									
		Gorgias						Cato, of Utica				Plotinus						AUGUSTINE			
		PROTAGORAS						Seneca				MARCUS AURELIUS								Boethius	
								LUCRETIVS		Pliny											
								Epictetus													
	Leucippus																				
	DEMOCRITUS							Ænesidemus													

